

What proof is there that this new way of living has the advantage over the old? The proof is to be found in the ^{living} growing as the mature tree demonstrates the viability of the seed. ~~security, it becomes desirable above~~

Many are called but few are ready to answer the call. Few are ready to sever themselves from the ^{spider -} web of contrasts, to achieve a background of growth, to strive for self-collectedness.

When ~~the~~ truth becomes our desire, we make an effort to discover it just as we exert ~~but~~ ^{what is commonly viewed as a secure,} ourselves to achieve ~~a~~ position in society.

When we see clearly that the truth is our greatest security, it becomes desirable above all else, and our actions are then whole-^{heart-mindedly} ~~heartedly~~ directed to that end.

main reliance upon a bank account, they seek security in the realm of temporal possessions.

Security and good are synonymous. All men, by nature, are compelled to seek security, but it is only the few who find the way to it. The many who in the course of their evolution may also apprehend enduring security as yet seek to find it upon a level of existence where the fullness of it cannot be grasped. Placing their main reliance upon a bank account*, they seek security in the realm of temporal possessions.

Lasting security and temporary security
are both of reality; one by virtue of its
freedom from the limitations of time conceived
of as a possession; (the other by virtue of its)
(bounded time.)

Most of us hope to find sanctuary here. We would attain permanence through impermanent means (which can only produce impermanence. But this, though disillusioning, is necessary to induce us to search for less improvident means.

...him with this
...source of
...tent. Such a
...he is also
...realizing

...ations, if not
...consequences, are
...to prod us on

One seeks security by transcending the temporal desire of things; the other's enduring security, so far as his conception permits, lies in home, family, friend, lover, occupation, and in each exclusively. Most of us hope to find sanctuary here. We would attain permanence through impermanent means^{*}(which can only produce impermanence. But this, though disillusioning, is necessary to induce us) to search for less improvident means.

But man, possessed by this ruinous notion, withholds from his neighbor, and even from himself.

ate him with this
 illic source of
 discontent. Such a
 teacher - he is also
 realizing

Knowing this, the wise man will seek security not in the satisfaction of exclusively personal good which, being steeped in self-love, can only ~~bind him to human discontent.~~
~~(The teacher or pupil who realizes)~~ that riches or any of its equivalents cannot be exclusive property, will strive to desist from the idea ^{mere} of ownership and the fear of lacking this obsessive desire. Never does nature withhold, at least not in all places at the same time. But man, possessed by this ruinous notion, withholds from his neighbor ^{and even from} himself. ^{Having familiarized themselves with} that imperative force in each, the quest for security, the few who are teachers and hence incapable of withholding, understand that what is important is not to condemn another's ideas but to discover some means, some method or equation, of distinguishing the genuine thought from its imitation. It is through self-examination that they arrive at the means to be employed - sustained, interested consideration. And so, with the utmost patience, they seek to approach the best in their pupils and to stimulate the receptive into keener thought.

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But most instructors, without knowing how to swim, would nevertheless cast themselves into the sea. Without the necessary preparation, they would employ the discoveries of the man of thought. In their haste, they forego exploring the tangibility of spirit which went into their ^{background of} creation. ~~opportunities for growth available for or:~~

But many apprentice-teachers, without knowing how to swim, would nevertheless cast themselves into the sea. Without the prerequisite background of self-examination, they would reach shores attainable only by stronger swimmers. In their haste, they would forego the attainment of that tangibility of spirit which has always gone into the preparation of the teacher.

^A Socrates did attain this background through arduous self-discipline, a fact suggested by his life's work. Therefore, what is of greatest value in the Socratic method can only be for Socrates and for those who would explore the unlimited opportunities for growth available for all.

Teacher: I don't think that the success of a mass meeting can be determined by counting heads. What takes place in those heads, it seems to me, would be of more interest.

Student: I'll agree with that, only those of us who were at the meeting had better heads, in my opinion at least, than those who remained in class.

Teacher: It still seems to me that you are over-impressed by mere numbers. You assume that everyone who heard your speaker understood the meaning of what was said. Perhaps they did - to a degree. But wait until distractions of one sort or another enter their lives and perhaps yours.

Pupil: I don't see ~~any~~ point. How about being ~~more specific~~. We may

consider the following conversation between
Teacher: Granted that all of you are interested
in more student self-government, that you
to apply the Socratic method.

Student: ~~You must admit we had~~ a successful
mass meeting ~~yesterday~~ yesterday. There were over
a hundred students present with courage enough
to leave their classes and do something else
besides talk. Yes, ^{indeed,} Our student strike will
~~show~~ to the Board of Education and the
principal that we students won't rest until
they give us more of a say in ~~the way the~~
~~school is run~~ ^{affairs}. ~~only you want more democracy and~~

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My beliefs. The fact is, that for the part

intense provides
introduction.

Pupil: I don't see ~~your~~ point. How about being more specific.

Teacher: Granted that all of you are interested in more student self-government, that you want more democracy in the school organization. I'm not opposed to that. Now

Pupil: ~~I know that.~~

Teacher: ~~But~~ the point is: are you students actually ready to assume a greater share in the conduct of governing the school. I don't think so.

Teacher: And did you give a contribution? I think that most of you will stray from your fine resolutions. Certainly you want a better

Teacher: How much? Pupil: I see what you're driving at.

Teacher: Good, but how much did you actually give? emotions come along to contradict it?

Pupil: Let's keep that personal, if you don't

Pupil: ~~And that's what you meant when you referred to distractions?~~

Teacher: By all means. But I hope you see that

Teacher: You're getting the idea, I see. Subjected to unruly emotions, we veer about from one thought ~~at~~ ideology to another. Today, student self-government is in the air. Tomorrow

it will be something else. ~~For the same reason,~~ ^{Just so do}

Pupil: I guess you're right. people shift from one favorite tune to another Teacher: Good. I see that a beginning has been made. be sustained.

Pupil: Why drag in music? I like all kinds of music and I don't see what it has to do with my beliefs. The fact is, that for the past

three months, I've been saving up for a radio-phonograph combination.

Teacher: And how much have you thus far saved?

Pupil: About twenty dollars.

Teacher: So music has nothing to do with your beliefs. Tell me, did your speakers at the mass meeting ask for contributions?

Student: They did. ^{some} ~~We needed~~ ^{was needed} money for letters, mimeographing, and other expenses.

Teacher: And did you ^{yourself} give a contribution?

Pupil: Well, yes. Something.

Teacher: How much?

Pupil: I ^{think I} see what you're driving at.

Teacher: Good, ^{for you} but how much did you actually give?

Pupil: Let's keep that personal, if you don't mind.

Teacher: By all means. But I hope you see that saving money for such ~~=====~~ a trivial purpose as buying a radio-phonograph combination is irreconcilable with your ~~=====~~ beliefs. *

Pupil: I guess you're right.

Teacher: ^{splendid} Good! I see that a beginning has been made.

... be trivial for
... and girls of your
... don't know better.
... know better - or
... assume so, judging
... that you're one
... in our student
... movement.

The critic of another but not of himself
Actually, however,
no beginning has been made. The teacher has struck at the weak citadel, but the least vulnerable remains to be taken. For the moment the teacher has triumphed, but could he see into the heart of his pupil and translate the feelings he finds there into a direct experience of his own, he would discover strong resentment. That teacher will boast that he has applied the Socratean method with a most successful conclusion, that he brought the student to his knees. In reality, however, the student is intimidated and respects him as a foe and respects his enemy but not as a guide, a teacher, and certainly not as one with a Socratean mind. Before the methods of a Socrates may be expertly used, one must become the strong instrument which can support them. Otherwise, one is warped by them and expends his energies in warping others. it with the temperament of rude and blustering force. Both mistake strength for weakness. Their aim is not to consider and test thought but to disintegrate it. But thought cannot be disintegrated; being the stronger, it will shatter the weaker.

The critic of another but not of himself can hardly be expected to be interested in another. He can only condemn so as to safeguard his prestige. He can only label as absurd, unreal, or unscientific, any and all possibilities of which he is ignorant, thereby inviting those who are susceptible to share the subterranean crypts where lies immured the pride of the catecombed mind. Of necessity, he must speak of the obvious shortcomings of another without being able to hint at that potential freedom and generosity of spirit in all which might help re-create permanent and primordial right. He can only trouble the pool of thought by his incessant attempts to stir up the mud at its bottom. To make a show of his authority, he chooses the weaker expressions of his pupils for discussion instead of their best. Just so does the adolescent who misapprehending the character of manhood, confuses it with the temperament of rude and blustering force. Both mistake strength for weakness. Their aim is not to consider and test thought but to disintegrate it. But thought cannot be disintegrated; being the stronger, it will shatter the weaker.

Before one may erect the steeple of an edifice, it is necessary to know how to lay the foundation. Otherwise, there will be thus neither steeple nor ^{sub-structure.} base which lead to that end. Thus, out of the desire for authority, we advocate that the pupil practice self-investigation, which is our end, our steeple, without ourselves mastering the means which is its foundation in our own attempts to come closer to what we are about and why.

Overlooking this, we adopt an end without understanding it, without attempting to possible translate it into a finer behavior, and thus we ignore the direct means which lead to that end. Thus, out of the desire for authority, we advocate that the pupil practice self-investigation, which is our end, our steeple, without ourselves mastering the means which is its ^{the realities within.} foundation in our own attempts to come closer to what we are about and why.

Being estranged from the desire to find
 and nourish the best in ourselves, is it possible
 to conceive that we will be able to assist any
 pupil in the exploration of his more capable
 self and in ^{the} (its) subsequent application ^{to}
 conceptions yet precatory in all that he does. Though
 conduct - his identical end and means?

To be willing is not easy, but only when we
 are somewhat more willing to perform our duties
 to ourselves is it possible to perform our
 duties to another.

...been dispersed by plunderous appetite, a background of
If the instructor's purpose is to nourish the
...with regard to the many subtle extensions of his con-
...upon thought, it is certain that he cannot
...in thought-action leaves him with no better alternative
...be careless of his own personal education or he will
...to employ a pseudo-educational psychology to motivate the subject
...be in serious danger of remaining visionary in his
...he presents by means of contentious appeals to personal
...conceptions yet pretatory in all that he does. Though
...tion. However, this is only to proselytize among his pupils on
...knowledge needs no bait, being so attractive in
...self of self-aggrandizement, chief amongst the gods of his intel-
...itself providing the will to realize it
...heaven .

Impetuously he will resort to competitive teaching and testing to
...his students to jealous misconceptions of life and living with
...fervor of worship as to allow but scant hope that they will ever
...themselves from the mirage-expectation of personal success
...through schemeful ingenuity. But then, how can they be expected to
...otherwise when he does not know that such ingenuity only makes
...perpetual conflict whether in gaining a living for one's self or
...living for one's particular society to the exclusion of others?

Such inferior taste in instruction serves only a pathologically
...self-centered careerism that never disposes us to seek self-knowledge
...the more substantial inner rehabilitation for which it prepares.
...education which does not focus upon the self in all that it does can
...lead to responsible conduct but only to stupifying rules of
...behavior binding upon those in whom there exist states of mind-
...ervation. It needs to be understood, especially by those charged with
...the direction of the more impressionable young, that the undernourished
...is always bent upon destruction while intelligence not only
...refrains from so doing but builds for general well-being. So long as
...minds remain, there must always be the threat of insecurity.

has not been dispersed by plunderous appetite, a background of carelessness with regard to the many subtle extensions of his consciousness in thought-action leaves him with no better alternative than to employ a pseudo-educational psychology to motivate the subject matter he presents by means of contentious appeals to personal ambition. However, this is only to proselytize among his pupils on behalf of self-aggrandizement, chief amongst the gods of his intellectual heaven.

Impetuously he will resort to competitive teaching and testing to mold his students to jealous misconceptions of life and living with such fervor of worship as to allow but scant hope that they will ever release themselves from the mirage-expectation of personal success through schemeful ingenuity. But then, how can they be expected to do otherwise when he does not know that such ingenuity only makes for perpetual conflict whether in gaining a living for one's self or in living for one's particular society to the exclusion of others?

Such inferior taste in instruction serves only a pathologically self-centered careerism that never disposes us to seek self-knowledge and the more substantial inner rehabilitation for which it prepares. Education which does not focus upon the self in all that it does can never lead to responsible conduct but only to stupifying rules of behavior binding upon those in whom there exist states of mind-derivation. It needs to be understood, especially by those charged with the direction of the more impressionable young, that the undernourished mind is always bent upon destruction while intelligence not only refrains from so doing but builds for general well-being. So long as weak minds remain, there must always be the threat of insecurity.

Instead of insisting upon attachment to procrustean rules of rote, would it not seem more desirable that instructors undertake to search first in themselves, then in their pupils, for inherent mind-resources which have hitherto been overlooked? — resources which are sorely needed if the school is to re-create the power to reason not merely in the few (which it has so far failed to do), but in the many.

There are many examples which point to the discouragement of reason in the young. Instructors wontedly introduce not only their own excitement-complexes but aggravate the emotional susceptibility of the pupil who is equally, if not more perturbable, by encouraging him to read newspapers which treat of events with screaming exaggeration. Instead of being helped to gain information which is clearly explicit and direct, the student is lashed with the whips of journalistic sensationalism which, breaking down and psychological resistance, makes his disposition and conduct more and more unmanageable, in many instances incorrigably destructive not only to others but to himself. In time, the bilge-water soaked information he imbibes becomes unimportant. All that matters is the sensational thrill it gives which, though deliciously satisfying to masochistic impulses, can only lead to irrational interpretations of experience and consequent injudicious action.

Unreason does not stop here. Although instructors purport to discuss contemporary history in a thoughtful manner, the dispassionate observer, given the opportunity to attend a lesson dealing with current events will almost invariably note that the discussion is characterized by the expression of bombastic and extremely partisan opinion which is even promoted by most instructors who later

harebrained delight at having so "lively" a class. Their reason, though deplorable, is quite understandable. They know that lessons marked by such pugnacity of temper will, in most instances, win the praise of an unsuspecting superior.

So thoughtless an instruction can only result in wasteful restlessness, depleting the mind of vitally needed energies which are so conspicuously absent when instructors and pupils are confronted not only with theoretical issues but those contingent upon day-to-day existence.

Problems are never solved without experience in concentration. But the abetting of feverish excitement in the young in lieu of sensitive enthusiasm, consciously husbanded, creates social conditions that grow into all but insurmountable obstacles since they engender the most stubbornly-held personal attitudes. Being unable to cope with recalcitrant behavior in the school, the instructor is given to washing his hands of the outcome in later life. However, this is to insist that graduates carry not only the burden of undesirable home influences but the contribution of the school as well.

^{At all times,}
(In these acutely harrowing) times, (all) societies are subjected to the discharge of tremendous accumulations of tension. Both instructor and pupil, wherever they are, cannot hope to be exempt from its shattering onslaught. But the instructor could help from adding to this tension by striving to discipline his mind-energies for every sort of emergency. To achieve this readiness in good time, he must now exert himself to give the example of self-possessed and calm consideration.

But if, instead, he only exhorts his pupils to be calm and collected when opportunities for the expression of tense and childishly wild opinion are still available, they will neither be calm nor collected

in the presence of emergency. And if he scolds them for intemperate conduct instead of exerting himself to observe his own impatience and discouragement, he cannot set them the necessary example of patiently-sustained consideration.

In class, enthusiasm should never be suppressed which, however, does not imply the toleration of cacophony. It is most desirable that each child should be allowed his full say which, however, only becomes helpfully instructive when there are no selfishly ambitious points to be won or "opponents" to be beaten. Should such a personal point arise, the instructor will not reprove a pupil before his classmates, thus making him a target for the least considerate, but consider it (mutually) with him after school that he may discover his real sources of strength and their use in relation to others. The instructor may also offer an invaluable, because less corrosive exposition, which will apply to all present. It is possible for him to generalize without losing contact with the individual through a statement addressed to the class as a whole.

He may further insist that pupils, at least while under his supervision, refrain from reading newspapers until the prerequisite discernment, enabling them to know what they are reading, has been achieved. Until that time, the instructor may assemble news from all available sources so as to present an unbiased digest to his classes. He will not treat of these as do most popular mediums of information which stampede the public into becoming regular subscribers by means of fear. Without taking away from their factual substance, he presents his lessons in the light of cause and effect.

What is the meaning of cause and effect? It is that of an eye for an eye and a tooth for a tooth which is no revengeful ordinance

but divine calculation which never being in error gives as justly as it receives. What interpretation we give to the nature of the divine does not matter for even if we can perceive only the obvious, the ordinance still holds and teaches us according to the receptivity we have earned. Whatever the development of our nature, we are held by that which always seeks to answer our needs which, however, do not necessarily coincide with our appetites.

If the instructor deal mainly with the symptomatic side of effect, thereby neglecting underlying cause, discussions of past, present, or future events fail in their educational purpose. No substantially helpful learning has ever resulted where little effort was put forth to ferret out the agent responsible for any state antecedent to a succeeding condition or where it is overlooked that the purpose of education is not merely to uncover the incident which is generally taken for fact but to arrive at the immediate or remote cause which is fact. In the absence of this understanding, education loses its true symbolic meaning which is that of search and must then deteriorate into the mere remembering of incidents without knowledge of the principles operating through them.

It follows that any discussion of world events without thorough examination of its causal background can only be as a stick to goad the young into taking mind-suborning paths of conformity. But present events prove beyond all doubt that this is hardly the way to a more liveable world.

The persistence of conflict becomes unnecessary when the pupil is assisted by right training to outgrow his savage susceptibility to perturbation which results in frantic search for any refuge, any ism, any hero. When we encourage the child to play at the game of

heroes, he may end as the unknown soldier, that nameless body of the battlefield whose monument stands as the symbol of war's calamity throughout civilization. This human tragedy should never cease to command our profound respect and to remind us constantly of our desperate need for understanding.

To make such understanding active in the heart and mind is the task of the teacher the world over who is strong enough to make teaching his life's work, not merely a source of income; who is willing to learn and never to quit learning; who gives himself to service without ulterior motive.

So long as the instructor's interests are not purely concerned with the improvement of himself and his work, voluntary learning perishes within him. If we attend the usual faculty meeting, we may observe involuntary learning. Even as the student is restless and squirms about, so we may observe those who supervise him watching the indifferent hands of the clock, yawning and shifting about in their seats if the speaker forgets himself and speaks beyond his allotted time.

But there is always one to save the situation. With humorous apology, he raises his hand for attention to move for adjournment. Whereupon follow sighs of relief and lively chatter to fan away the tediousness of guest speaker or faculty member who, on their part, also approve with a smile of satisfaction.

From these conferences, from gossip at the luncheon table, from lip-mastery of "informative" literature redounding to the credit of the ego, our heads become crowded with a miscellany of details shedding little light upon the problem of discordant human relationships. We habitually dispose of the less obvious foodstuffs

of the mind left us by those who have tilled more extensively in the field of thought by placing exaggerated importance upon details of their external personality. But these, by no inflation of the imagination, can be said to deal with the most interesting part of their lives. How can we approach such men of penetrating wit if what we find most remarkable are dramatic episodes concerning delinquencies on the one hand and overblown virtues on the other? How can we ever learn the art of intelligent cultivation from the mind which has given up scratching at the surface if we are content to permit our minds to remain a tangled wilderness of luxuriating competitive growth?

Lost in this wilderness, we label the findings of those who have pursued truth without the burden of anticipated reward as remote from our need. Is it any wonder that these great ones are no more to us than fleeting shadows in the turbulent drama of our emotions - rumoured beings who float insubstantially above our restricted individual horizons - spectres whose virtues are real to us only as myths are real when interpreted literally? What, other than calculated self-interest, brings the majority of us speciously close to them, affording us flattering impressions of kinship? But this closeness has nothing to do with understanding for so long as man is more responsive to the stone club of his past than to the glowing spark of reason, emotions of hero-worship can easily be provoked to enmity and malignant hatred.

Like subterranean lava, our instability lies just beneath the surface where it boils up at the slightest provocation. The instructor could perform an invaluable service were he to desist

from his verbal attempts to identify himself with our best men through the medium of anecdote and were he to refrain from urging his pupils to emulate quasi-heroic deeds after the fantastic example stamped out in the mint of exploitable romance.

What then remains for the instructor anxious to become the teacher except to try self-examination which leads more surely to improved behavior? Certainly, following six or sixteen years of schooling, the average boy or girl is incapable of continent behavior, which is to say, of truly improved behavior. Does not the student assess our flimsy attempts on behalf of good behavior with some such comment as: "I suppose he means well." "It's all right for him to talk about self-discipline. Who wouldn't with that salary?" Or, following sufficient repetition on our part, winks he not to his neighbor, then-beneath his breath - "He's off again!" To be sure, there are always some who are temporarily imbued with good intentions to be promptly lost upon the first occasion for trial.

Perhaps we do not know as yet what the attainment of less egoistic conduct entails. How else could we content ourselves with a few words of exhortation followed precipitately by the usual instruction which tediously wrings out the formulae of individual success through material possession and powers? Are not our homilies like the customary prayer mumbled by the voracious mouth before a meal? If we recall the tragedy which befell the goose that laid the golden eggs at the hands of its master, we may see more clearly that impetuous methods of instilling virtue, either in ourselves or another, invariably suffer a similar fate. If we can do no more than say: "Be honest! or "Get into the habit of thinking!" - then honesty and thought die upon the spot.

The fact that so many instructors can suggest that the abstraction

"thought", be peemptorily summoned up in time of emergency to function along the pre-specified lines of habit would seem to indicate that they have but little if any practical conception of the nature of thought. It is difficult to reconcile this demand for accelerated thinking with the lack of sufficient knowledge thereof on the part of those making the demand and those to whom the demand is addressed.

Whether we know it or not, it is only a feint to say to students: "Now that we are besieged by difficulties, you must get into the habit of thinking." It is a feint because just as we cannot say "Walk!" to a child who has not yet learned to walk, so we cannot say "Think!" to those who have not been taught to think.

Were thought within the reach of those who are paid to teach, little difficulties (and so long as we remain what we are, we shall always have little difficulties that we may learn from them) would not be neglected by our graduates to grow into unstemmable tides of catastrophe. But once we can think, we know that it is impossible to acquire the "habit" of thought, the "habit" of truth, the "habit" of discernment. They are all made real, not through robot-reliance upon precedent or exhortation but through a more precise insight into causes and effects built upon the foundation of self-knowledge. For this knowledge, the future teacher prepares, not by fantasizing in some secluded retreat, but by sober examination of his everyday transactions that he may clarifying their underlying motivations. This he does wherever he is and whatever he is about.

Only by being profoundly aware of ourselves from moment to moment can we ever know what we really want to know or escape from our instability which we invariably confuse with freedom. All men must have freedom but it is true freedom that they require, not only in

their dealings with others but especially in their dealings with themselves. Hence, we should watch ourselves even though we find it irritating and even pestiferous at first. So we shall slowly but surely make progress.

The watching is not to arrive at pre-conceived conclusions but rather to come closer to what we are doing at any given moment. We should try to be aware of our responses, not in a calculating sense, but to see ourselves as impersonally and objectively as lies within our power. And let us not be too much aware of growth in self-knowledge for that, too, indicates the postponement of growth. Consciously directed change is man's most difficult accomplishment, therefore he cannot afford the time to measure that growth so that he may congratulate himself on his progress.

So long as we do not observe and, by observing, learn to experiment upon ourselves, we shall never come close to our weaknesses and marvellous strengths; we shall continue to exhibit mediocrity in both to the detriment of our pupils. Yet, whether or not we now resolve to be witnesses to our conduct, nothing is utterly lost. Even in postponement, there is the potentiality of growth. Eventually we must discover that suffering is needless. But there is the harsh way and the way of reason. If we require the former, we may rest assured that we shall be forced to grow. However, when we become capable of true intelligence, the first, last, and best hope of the race, when we become willing to live it for its own sake, when we become less averse to purging ourselves of our possessiveness, we shall discover that struggle is needless.

In the meantime, we must learn the ineffectuality of trying to cure an ill by the same methods that brought it about.

It is generally when some major social tragedy occurs that campaigns are launched in the school to offset any further calamity. But the results cannot reach very deeply into the hearts and minds of instructor or pupil because the background for building real moral and spiritual character is lacking and cannot be hurriedly built. The sequel is likely to be hysteria and extreme disillusion - because the motive for the quick change is based not upon eagerness to live truth but rather to evade the consequences of past misconduct which nevertheless continue to operate in one form of painful hindrance or another until, through the development of self-insight, we refrain from the propagation of ignorance.

Through myths and other writings, the mother-father spirits of the past speak to their generation and those to follow. It would be decidedly unwise to interpret these as literal interpretations of experience if they are figurative and allegorical and, as such, enigmatic so long as we make no attempt to penetrate their symbolic disguise.

What is the meaning of the Garden of Eden? The pair, Adam and Eve, represent humanity enjoying a paradise undeserved through understanding and therefore unappreciated. So the prototypic couple were driven out of Eden that they might earn it through exertion. They were evicted because they succumbed too easily - as do we - to any temptation.

~~That Necessity which removed them from paradise, the symbolic serpent or fiend, is no enemy of knowledge but rather of that ignorance which presumes that wisdom may be as casually plucked as an apple from a tree laden with fruit. Such pseudo-knowledge is empty and valueless. It~~

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